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phenomenon? What must we say? Are not we justified in holding that the essential nature of the organism is best revealed in this, its finest flower? Are we not compelled to say that such things are not due to chance? If not chance, then what? At this point should we not bend the knee and recognize our God? And must it not be that such a God is essentially of the same spirit and purpose as the life through which we come to a belief in him? In other words, must not our God be like Jesus of Nazareth? He cannot be inferior to him and remain God; nor can we easily imagine a quality of life superior to that of Jesus. Thus the usual form of the problem is reversed. The modern question is not, "Is Jesus like God?" but rather, "Is there a God of the same quality of life as that possessed by Jesus?" God is the x , the unknown quantity which we are seeking to determine, and it seems most reasonable to hold that Jesus is the known factor

through which we are enabled to solve the problem.

If all this is true, or in general accordance with the truth, then we are ready to use with intelligence, discrimination, and yet with whole-hearted self-commitment, many of the time-worn terms that have been hallowed by Christian usage. Especially may it be said that the language of the New Testament serves to express fittingly our proper appreciation of, and our attitude toward, Jesus of Nazareth. We may call him Messiah, the Christ, the Son of God, the Revealer, the Savior, Lord, and Master. In his varied functions he will be to us Prophet, Priest, and King. Nothing will be too high or too lofty to express our faith in him, our trustful attitude toward him, or our recognition of his supreme and final place in the drama of life portrayed before our half-blind eyes upon the wondrous stage of God's great universe.

A CORRECTION

In the article by Professor William Adams Brown in the April number of the *Biblical World*, p. 230, lines 32 and 33, there was an error due to the failure to make corrections which Professor Brown had marked in the galley proof of his article. The sentence reads:

"We are trying not to save individual drunkards and prostitutes but simply to create," etc. It should read: "We are trying not simply to save individual drunkards and prostitutes but to create such a social order," etc.